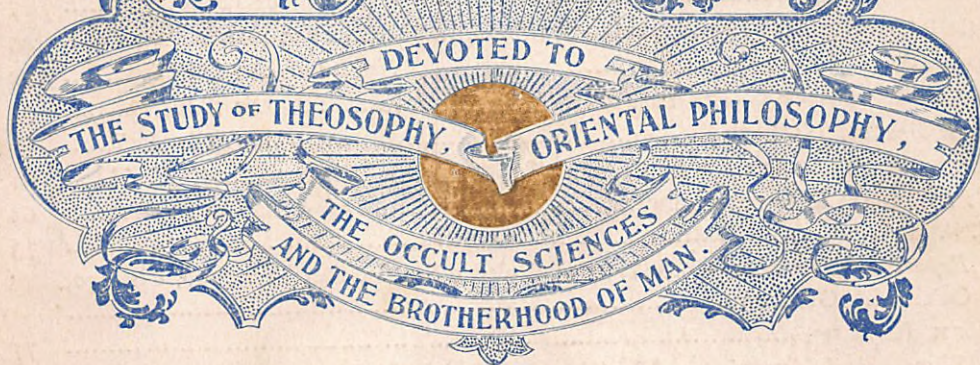


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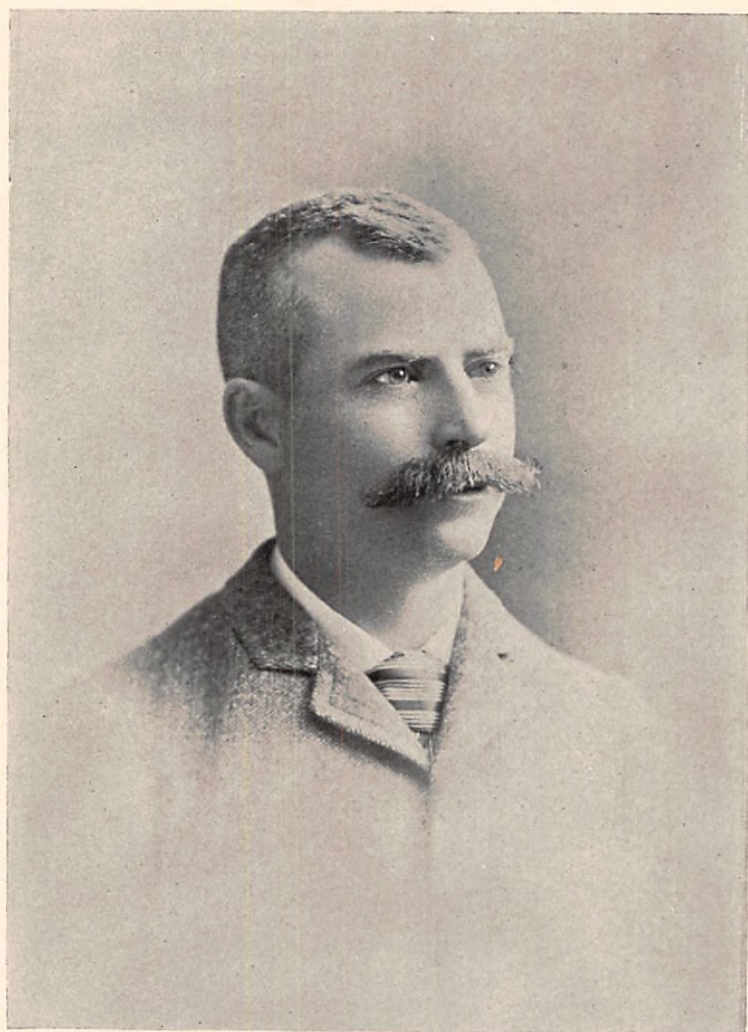
CONTENTS.

Vol. V.

OCTOBER, 1898.

No. 2.

FRONTISPIECE.....	<i>George Edward Wright</i>	
CLAIRVOYANCE AND MENTAL HEALING.....	<i>Mrs. Annie Besant</i>	43
FRIENDS OF OUR MOVEMENT.....	<i>George Edward Wright</i>	52
HOW THEOSOPHY HELPS IN DAILY LIFE.....	<i>Hattie Randolph</i>	53
THE DIVINE MOTHER.....	<i>Lydia Bell</i>	60
ANCIENT RELIGIONS OF AMERICA.—TOLTECS AND AZTECS.....	<i>A. H. T.</i>	61
THE DREAM CONSCIOUSNESS.....	<i>May Barlow Barber</i>	68
T. S. ECHOES.....		73
<i>Reports of Branches.</i> —Los Angeles, Toledo, Seattle, San Francisco, Chicago, Oakland. Obituary.....		
BOOK REVIEWS.....		77
<i>Theosophical Magazines.</i> —The Theosophist, The Vahan, Prasnottara, Theosophy in Australasia, The Brahmavadin, Light of Truth, The Dawn, The Astrological Magazine, Sophia, Revue Theosophique Francaise, Teosofia, Philadelphia, Die Uebersinnliche Welt, Mind, Immortality, Theosophical Review, Pamphlets, Etc.		



GEORGE EDWARD WRIGHT.

"Point out the 'Way'—however dimly, and lost among the host, as does the evening star to those who tread their path in darkness."



MERCURY.

OFFICIAL ORGAN OF THE AMERICAN SECTION, T. S.

VOL. V.

OCTOBER, 1898.

No. 2.

CLAIRVOYANCE AND MENTAL HEALING.

[LECTURE BY MRS. ANNIE BESANT, AT STEINWAY HALL, CHICAGO.]

(Continued from p. 25.)

A HIGHER form of clairvoyance is that of the astral world. Then things may be seen at a distance; then friends may be communicated with hundreds and thousands of miles away and most of you would be able to develop at least partial astral clairvoyance if you were in the habit of practicing what is called thought-transference; if you were in the habit of trying to bring your minds into harmony to communicate with someone at a distance. By doing that you would organize your astral vision, and you might without very much difficulty see your distant friend, and so come into close magnetic relations, although thousands of miles might separate you from that friend. The method of doing it most of you probably know. You begin by an active act of the imagination. You think strongly of your friend's outer appearance. The effect of that is that the thought works in thought matter and makes an image of your friend in the mental world, which, animated by and vibrating in answer to your thought, draws to itself astral matter which builds the astral form. The astral form being in existence, only a little magnetic action is needed to render that form visible even to a slightly developed physical sight; and that is perhaps one of the easiest of the experiments in which, without any danger, the power of astral clairvoyance may be

developed. There is one very curious way that it may be developed, which I will mention to you, because science is going to discover this very soon, and it is sometimes well to realize how very closely science is on the track of these (at present) abnormal powers.

There is a form of clairvoyance connected with ether which is very easily developed, and its action is exactly similar to the action of the telephone. Supposing that in your own brain you set up vibrations which enable you, as it were, to realize very strongly the face of a friend. Some of you can visualize, as it is called technically. Every artist can do it. That is, by an effort of thought you can really see your friend's face. You can so clearly realize it that it becomes almost as though you were looking at a picture. How many of you, if you were to try to do this, would find that you are able to get a picture of your friend so you can really see it, although not, of course, with the physical eye. Now, when you have made such a picture, it has produced in your brain a likeness in ether. It is only vibrations. You have set up vibrations in the ether. Those vibrations go out from you just like a shell. Probably most of you know how sound and light vibrations go out; and if you have seen an account of what is now called Marcouney's waves, you will notice there are some pictures representing vibrations and that they go out like a number of concentric shells, just like the ripples in water that you get if you throw a stone into it; you see the ripples go out from the center in every direction, circular ripples. Well, that is exactly what happens when you set up an electric vibration in the ether—electric ripples go out in circles all around you into space, and when you make an etheric picture of a friend's face those vibrations go out into space. When they are in space you cannot call them a picture; they are only vibrations; but let them be received by a similar instrument to the one that started them, and they will produce in that similar instrument the picture with which they started. Take your telephone—the voice vibrations do not go; no sound travels along the telephone wire. All that travels are the electric vibrations, and those, when they come into touch with the other disk, make the disk vibrate, and it is the vibrations of the disk that give out the words and reproduce the voice of your friend.

In the same way, by electric vibrations, a picture has been transmitted. I have no doubt that you have seen an electric instrument, or read about it, by which a picture could be made at the other end

of an electric wire, so that a picture produced in one town could be reproduced in another simply by the electric current. If you can do that by an electric current with two machines, the generator and the receiver; if you find by Marcouney's experiment that you can do the same thing without a communicating wire at all, because the vibrations go out in shell-like fashion through the ether; is it so very difficult to realize that, inasmuch as every thought that you think is a vibration, it causes an electric vibration in your own brain; that those electric vibrations in the brain, caused by your thought, can pass through ether, and reaching a brain attuned to your own by sympathy, reproduce the vibration in that brain, and the brain, by its own action, like the disk of a telephone, will give the picture, which is the thought originally produced?

That is really the rationale of thought transference. It is not your thought picture, friends; it is the vibrations connected with that picture; and when those come to a sympathetic brain, it is there that the picture is reproduced. It is not the picture that travels through space; it is the vibrations that travel through space; and the picture form belongs to the brains at the two ends—the brain that originates and the brain that receives.

The thought forms that I spoke of are different from these pictures. Those are again etheric vibrations, expressing particular thoughts and particular emotions; but they are symbolic in their character. One of the characteristics of these thought forms and desire forms is that they are generated—and those of you who have studied dreams will understand something of the symbolism in which the brain is always working and realize the translation that occurs—the brain being a translating instrument with which everyone of us is endowed.

This leads us on to the very interesting question of mental healing, for it all turns on thought vibrations. The mental healer will tell you, practically, that he can heal a disease by thought; that he does not want drugs; that he does not even need to see the patient. You will find plenty of mental healers who are able to heal at a distance. There are hundreds and thousands of cases in this country and in other countries where a well-trained mental healer, in answer sometimes to a telegram, will cure a case of disease without coming into physical contact with the patient at all. I have known a number of such cases, and certainly every mental healer will be able to mention numbers through his or her own experience. But what I want you to realize is, how it is done.

The mental healer, as a rule, simply asserts the power of mind over matter—a true assertion. He will say, Mind is the controlling force. Make the thought right and the body will have to follow. Make the thought pure and the body will be in health. Identify yourself with the mind and your body will follow suit. This is carried so far by some schools of healers that they actually assert there is no evil, there is no pain, there is no disease, there is no suffering; and some of them cure by that assertion.

In some schools, for instance, in curing disease, the healer will instruct the patient to say: "I am not suffering; I am not in pain; I am well and I am not diseased," and by the reiteration of that thought produce the healthy condition. That is one form of healing that probably very many of you will be familiar with. Others do not go so far as to say there is no pain; that is, they do not deny the pain; they do not deny the disease; they do not deny the evil; but they say: "Recognize that you yourself are that which does not suffer, which is not diseased, and from yourself, which cannot suffer nor be diseased, can proceed nothing which will permit a material disturbance." By these means cures are often effected; also, too, let us be quite straightforward and recognize that very often they are not effected. Let us further recognize that sometimes the very reverse is brought about from that which is desired; that sometimes a physical disease disappears and a more subtle disease makes its appearance; that sometimes a bodily suffering vanishes and a mental suffering takes its place; that in some cases, while the physical disease has vanished, absolute mental injury has asserted itself and partial attacks of insanity have resulted; and if we want to understand we must take the whole of these into consideration. All these things occur. I recognize the cures and understand their mode; and I want, if I can, to put before you the theory rather more clearly in detail.

It is true that the mind can cure disease. It is true that the action of the mind can either kill or cure and can either wound or heal. Science justifies that statement now in the mesmeric and hypnotic experiments that have been made; for many a wound has been produced by hypnotic suggestion; many a cure of paralysis has been made by hypnotic suggestion. Both curing and injuring have been done when the person has been entranced and the suggestion has been made. More than that, it is not necessary that any words should be used, for mental suggestion is quite enough. Any person can

produce a result on the hypnotized patient by thinking clearly what he means to effect. He can produce a wound; he can produce paralysis; he can produce absence of pain or presence of pain; he can remove a nervous affection or he can impose that nervous affection at his will. Science admits this now to the full, and the essentials of mental science are really endorsed by orthodox science at the present time, and that is a matter that ought never to be forgotten; for all these mesmeric and hypnotic investigations have confirmed to the full the basis of mental healing.

Now let us take up the rationale of the healing. Suppose, for instance, that a person is suffering from a wound in the arm. The mental healer is going to heal that wound. How? Some of them would say, "Oh, we could not do that. We cannot cure a physical lesion; we can cure many forms of disease, but we cannot cure absolute lesion." That is not correct, because it can be cured if you know how to do it. Now, there are two great principles in mental healing. This is where the theosophical understanding of the underlying principle may perhaps help some of our friends who have been looking at the question partially rather than fundamentally. For there are two great lines of mental healing. One of them depends on expelling from the physical body any substance which is inharmonious with that body as a whole. That is one class of disease. Another class of disease—many separate diseases come under each—another class of disease depends on inharmonious vibrations between the astral, the etheric and the dense parts of the body. You have got your vibrations jangled, instead of rhythmic and harmonious. Under that come all nervous diseases; under that a large number of digestive troubles; under that very many diseases arise from disturbance of circulation, and so on. These all come under one great head, lack of harmony in the vibrations that go on in your body, whether in the dense or in the etheric parts, or even in the astral. Another class altogether is a disorganization of tissues; and those as a rule are not very much dealt with by mental healers.

Now, let us take first the class that I mentioned, where you have something you need to expel. You have a foreign substance present in the human body which does not vibrate harmoniously; you have matter which does not build properly into that body and you have to get rid of it. How shall you do it? First, you need to recognize its presence and exactly where it is. Then you need to set up vibra-

tions by your thought which will affect first the astral and then the etheric, and lastly the physical, and those vibrations being in harmony with the key-note of the vibrations of the body of your patient, will throw out of that body everything inharmonious with it. Then you must know the key-note to which your patient vibrates. That is what Keeley is struggling after on the physical plane. That is what Keeley is really beginning to discover from the physical standpoint. The mental healer approaches it from the mental standpoint. But the difficulty is to find what we may call the key-note of the patient; and you must have, in order to discover that, knowledge which goes deeper than the knowledge or the mere assertion of the power of mind over matter. You have got to develop the powers of your own soul, and when the soul is active you can find the vibratory note to which your patient responds, and until you do you are working haphazard; you are working without understanding exactly what you are doing; and in the mental plane you are just like the physician who experiments with his drugs—he is not quite sure of the effect, but he hopes this drug will turn out all right. If it does not, and the patient dies—well, it is unfortunate, but he could not help it. If it does, he has more knowledge to help him in treating cases. I am afraid a good deal of mental healing is rather of that nature and character—the healer does not know exactly how to work, and he simply tries to set up good vibrations, hoping that those good vibrations will work out the effect that he desires. So there is one class to be studied.

Now take the commoner class, where you simply have to regularize. It is in this that most of the success takes place, because all that is wanted then is to begin harmonious vibrations in the mind; get your patient to think harmoniously, peacefully, restfully, and then you will gradually, from the mind of your patient, set up vibrations that will pass down through the astral to the physical and harmonize the whole. All that is wanted for that is the power of concentration and the power of will; but that is a good deal, and the reason why so many people fail in mental healing is because they cannot think; they cannot get their minds steady so as to send down steady vibrations. Unless you can fix your mind on that one point, and steadily from that point start perfectly quiet vibrations, you cannot cure disease; and the success of the mental healer depends on the power of concentration and then on the power of the patient to

reproduce the vibrations set up from that quiet center. If you want to do it for yourself, take a quiet time; sit down quietly where no one disturbs you; fix your mind on a high ideal; think some great spiritual thought; shut all the world away and let the whole mind grow quiet and still. Under those conditions, when everything is quiet, set up the vibration of health, which is harmony, and in that way you will harmonize the whole vibrations of the body and soul gradually, without any risk of danger; expel the disease, as you may say, that is bringing the jangling vibration into the rhythmic and harmonious working.

Now, let us come to that other class where actual lesion occurs and where there is lack of material present and you want to deal with that. Suppose you have a bad sprain; suppose you have a wound; suppose you have a nerve which is becoming atrophied, and you want to heal those. There is only one way of doing that effectually, and it needs pure thought and physiological knowledge. First, you want to know what that tissue looks like in its healthy state, so that you can make a picture of it as it ought to be. That is the first stage of such healing—you must know how it ought to be. If, for instance, it is a wound, you must be able to know how that muscle ought to appear if it were healthy; and to know that, you require clairvoyance, for you must be able to see the corresponding muscle in a healthy part of the patient's body. As all people differ in detail, what you want is to use the symmetry of nature to help you in your healing work. For this class of healing, then, clairvoyance is an absolute necessity. You must be able to see what that ought to be in the healthy state; and the way you do it is to look at the corresponding muscle which is uninjured, or the corresponding nerve which is uninjured, and observe its exact state. You then proceed to make in your own thought a mental picture of that healthy condition. You then project that mental picture into the brain of your patient, producing that healthy picture in his brain. The vibrations set up by that are guided down the nervous road, as it were, the nerves cross to the place where the injury occurs and you build up, first in astral matter, a perfect picture of the healthy muscle or nerve. Then you build into that the etheric part, and then the body itself builds in the dense particles which are wanted for the restoration of the healthy muscle. You must supply the model; nature then builds into that model. And that is why so few cures of

that sort are done—people do not know really how to do it. They do not realize these stages—the making of the healthy picture, which is like a model at first, just as though it were a model of sand shaped out in a mold, and then the metal being poured in takes the shape of the mold. You make the matrix or mold of the healthy condition, and then nature, in her normal working, builds the physical particles into the matrix that you have supplied. In that way the wound is healed, or the nerve is nourished, atrophy ceases, and the nerve or the muscle goes on cured again.

Those, as I say, are the most difficult cases, but they are well within the reach of mental science, the moment the mental scientist understands the law with which he is working and trains his own mind to that fixity and concentration without which the mental processes cannot have effected a cure.

You see, then, how the theosophical study proves and illuminates what you may call this practical work; how it brings a more complete theory in order to give that knowledge which is necessary to the thorough utilizing of these higher powers.

Supposing any one of you desires to use those powers, the first thing you have to do, before trying to use them, is to purify your own life and your own thought. If mental healers are not pure in life and in thought, if they are simply ordinary men and women sharing the ordinary weaknesses and frailties of commonplace humanity, they transfer their own conditions to their patients while they are conferring the bodily healing. There is where the danger of the whole of this practice comes in. Suppose that your mental healer has thoughts that are not thoroughly pure, those thoughts will be transmitted to you while you are being cured of your physical disease, and your mind will be demoralized while your body is being cured. The result is that poison is poured into the causes while you are only healing the effects; you will be continually sowing fresh seeds of disease at the very time that you are removing those which have grown upon that plant.

If, then, you are going to resort to a mental healer, choose your healer. Be careful whom you admit to that close relationship, to your inner life, for you are no longer dealing with the physical; you are dealing with the mental plane and you must be very careful who influences you on the mental plane, and that you do not buy the health of the body by the injury or the poison of the mind.

You will realize, then, why it is that Theosophists speak so much about care; why they so insist that before anyone develops these powers he shall develop purity of character, nobility of life, compassion and tenderness of thought; why they put the development of the soul before the development of powers; why they try to lead their students to develop these inner forces before they use them on the outer plane, before they employ them in connection with their fellow-man. It is not that we challenge the facts; it is not that we do not realize the powers; but we also realize their far-reaching effect, and we know that to be a mental healer, in the real sense, a man should be a saint at the same time; and the higher the power is that he utilizes, the cleaner should be the hands he brings to the divine work. All that were called the miracles of the saints were but the workings of natural law, the bringing of spiritual powers down to the physical plane—still loftier powers than the mental powers, more potent, more tremendous in their scope. Therefore, side by side with the healing of physical disease by the adept, there is always the reference to the sin which is in touch with the physical disease. Only as sins disappear can physical health be secured; only as the inner self is purified can the outer self be thoroughly healthy and secure in health.

We are going onwards to a humanity where disease shall be unknown; where pure bodies shall be the tabernacles of pure minds; with these the temples of the living God. The pure body, the pure mind, the manifested presence of the deity—these are the stages of human evolution, of that ideal humanity towards which we are evolving at the present day.

How vital, then, that we understand the forces that are coming more and more into manifestation. How vital that by careful study we should realize the presence of these forces and understand the methods of their working. But above all, let the spirit of love, of compassion, of sympathy, of brotherhood, be the motive power that shall underlie the utilization of all these forces in the world. As we become possessed of them let us use them for human good. As we find that they come into our hands, let us utilize them in order to lift up humanity, to raise it spiritually, intellectually and physically at the same time. Let us realize that the raising power is from above, not from below; that pure minds are the things that we should search after; pure bodies will come as a necessary result. Therefore let us

keep the proportion, let us keep the balance—have more of the mind than the body, more of moral evolution than physical, more of purity than of physical health. To put it in the words of a divine teacher, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." But if you seek first the lower things, forgetting the higher, then you will often stumble and fall, even in grasping after the lower. Seek the highest; the lower will inevitably come into your hands; and your joy should be in the realization of your oneness with the Divine rather than in your power over the manifestations of physical nature.

FRIENDS OF OUR MOVEMENT.

GEORGE EDWARD WRIGHT was born in Perrysburg, Ohio, April 13th, 1851, of Puritan stock, one of his direct ancestors having come over from England in the "Mayflower." After the usual schooling, he went to Cornell University, where he prepared for a journalistic career. On leaving college, he took up newspaper work, first in Rockford, Illinois, and subsequently, in 1871, in Chicago, where he served as reporter on the *Evening Mail* and the *Chicago Tribune*. His labors were unusually successful. During the World's Fair at Philadelphia, in 1876, he represented the *Tribune*, and in 1877, he was sent to Europe as special correspondent of that journal during the Russo-Turkish war. Retiring from journalism upon his marriage in 1879, he engaged in stock and bond brokerage in Chicago. In 1882, he founded and organized the Chicago Stock Exchange, and was elected to the office of Secretary. Later, and for many years in succession, and up to the present, he has served as a member of the Governing Committee of that body.

In 1889, through reading some Theosophic literature, he became interested in Theosophy and joined the Chicago Branch. In 1890, he was elected Branch President, and has held the office ever since. At the time of the Judge secession, he stood firmly by the Society and saved the Chicago Branch by one vote. Since then, he has been prominent in the affairs of the American Section, as Chairman of the last three conventions, and as presiding officer of the Theosophical Book Concern. He was largely instrumental in having the Headquarters of the Section removed to Chicago.

HOW THEOSOPHY HELPS IN DAILY LIFE.

AMONG the many objections put forward against Theosophy is the following, which I will present in the form of an hypothesis, in order that the confutation thereof may be the more apparent. This hypothesis is that Theosophy is a head, rather than a heart doctrine; in other words, that people hungry for spiritual food, turning from other religions and philosophies to Theosophy, are offered a *stone*; that is, they are given intellectual food, when the soul is starving. The conclusion follows (this being true) that Theosophy is of no use in daily life.

Now, while we deny this hypothesis and conclusion *in toto*, and believe that only the superficial student will raise any such objection, we nevertheless admit that any system of religion, philosophy or ethics, to meet the acceptance of the majority of mankind, must fulfil two very important requirements, viz.: It must satisfy both soul and intellect, that is, be both a head and a heart doctrine; and secondly, it must be simple enough for the daily food of human souls. It is the purpose of this paper to endeavor to show that Theosophy meets both these requirements, and, more especially, that it helps in daily life.

We claim that Theosophy is *both* a head and a heart doctrine. You or I, in a diamond field, might find the most precious stone ever discovered, and, because of our lack of knowledge, might throw it away as worthless. But put that stone in the hands of an experienced lapidary, and he will cut and polish it into a thing of beauty with many facets. And why does he cut it many-sided? In order to reveal all that is latent within it; in order that the white light in its depths may express itself in a variety of colors and tints, of lights and shadows. Truth is like this precious stone. We may hold her in our very grasp, but, not knowing her value, may let her slip from our fingers. Like the diamond in the rough, she may wear sad and sombre garments, or, like the polished stone, be dressed in all the colors of the rainbow. Like the precious stone, too, she is many-sided; but unlike it, she is found everywhere and in all sorts of strange and unexpected places. He who really seeks finds her. So with the truth that lies at the heart, as we believe, of all Theosophic teachings, like the light in the bosom of the gem. He who really

seeks finds. The man who is spiritually hungry finds in Theosophy food to satisfy; he whose mind is starving is also fed; he who loves Nature finds a key with which he may unlock many of her doors; he who loves humanity learns the reason of that love; he who rebels against what we call fate, learning from Theosophy what fate really is, becomes reconciled to life and tries to live it nobly. Surely all this knowledge must help in daily life. Theosophy, being many-sided, like the cut and polished gem, appeals to different characters in different ways. One phase of its teachings may be entirely ignored by some, while others may find in that particular phase just what they need. One may seek a reasonable solution of the mysteries of the universe; another may seek for knowledge that will aid him to endure with patience the trials and cares of the world.

The word Theosophy means divine wisdom. Theosophy is therefore not the exponent of any particular religion, science or philosophy, but is all-embracing, gathering from all the kernel of truth, deeply buried though it may be in the husk of materiality with which limited human conception and language have clothed it. Theosophy is a book, having between its two covers truths of both head and heart, gathered from sources which are so scattered as to be otherwise beyond our reach. It is Nature's interpreter, translating her grand truths into language so simple that he who runs may read. And Nature's truths appeal to both mind and heart, for they and we—that is, the Real Self within us—are kin. And now, after this general survey of the teachings of Theosophy, it may be well to pass on to particulars, and to state exactly *how* Theosophy helps in daily life.

First: It teaches the solidarity of the human race. As no one wave of the ocean is ever separate from another wave, but is forever mingling with all, so in humanity there is no separateness. As the tides of the sea are drawn to the shore by the attraction of the moon, so is all mankind drawn by the law of eternal progress to the one goal. Although he may not realize it, yet each man is struggling onward. Each of us is in a different stage of progression; and he who is a little ahead in this journey along the path, knowing from similar experiences how his brother just behind him is suffering, extends the ready hand of sympathy. If his brother fail at some crucial test that he himself has passed through safely, he does not condemn or even judge, but excuses, with the thought that what is a snare to one is no allurement to another who may be farther along

the path; when other and different temptations arise, his feet may trip while this same brother walks on firmly and steadily. Even the murderer is not condemned, for in him he sees himself, that lower part of his nature which he has tried so hard to conquer, but which, like the fire of an apparently extinct volcano, is not yet dead, but may at any time burst its bounds and rage all the more fiercely for its long repression. Thus, in teaching the solidarity of the human race, does Theosophy teach charity, and assuredly charity is a good thing in daily life. St. Paul says, "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or tinkling cymbal. And though I understand all mysteries and all knowledge and have not charity, I am nothing." Let us, as Theosophists, remember that this charity, which is not puffed up, which is not easily provoked, which suffereth long and is kind, and which, above all, thinketh no evil, is of the heart. He who takes to himself and makes a part of his daily life the heart truths of Theosophy, becomes in time a perfect musical instrument, capable of expressing all the harmonies of that Divine Self within; but, on the contrary, he who takes to himself only its head doctrine, becomes as little capable of translating those exquisite melodies, as sounding brass or tinkling cymbal is capable of rendering a composition of Mozart or Beethoven. Let us beware, then, lest we fall into error. Let us first cultivate the heart, for uncultivated it is like that rough and stony ground spoken of in the parable, wherein good seed was sown, but there being no depth of earth, when the sun came up it straightway withered away. It is often so with us. We think the seed is rooted deep, but the heat and burden of the day come upon us, and we are found wanting. And, from another point of view, what would we think of a man who had ten acres of good, arable land, and yet, through carelessness, laziness or ignorance, cultivated and sowed seed in only one acre? From this illustration, we can see that no part of one's nature should be allowed to lie idle; good seed should be sown in all, and the good that is dormant should be quickened into life. Therefore, Theosophists claim that side by side with spiritual training there must be intellectual development. It may not be possible, in the wild rush of this present social system, to find much time for study; but in some life the opportunity will come to us, for perfection is all-knowledge, and perfection is man's goal.

Second: Theosophy helps in daily life, because it teaches not only the solidarity of the human race, but the Oneness of *all* Nature's handiwork; that in all things, animate and inanimate (so-called), there is that spark of the Divine that urges progress. Looking down upon the animal kingdom from that altitude to which we have climbed in the course of evolution, we regard its inhabitants, not merely as dumb beasts of burden or creatures purposely endowed with life that they may be of some benefit or amusement to us, but in them we recognize fellow pilgrims, whose goal is the same as our own. Though they are far behind us in the journey, yet we hold towards them a feeling of sympathy and love, for, having once trodden the same path ourselves, we know it is a rough and thorny one. What man, believing this, and having absolutely nothing to offer in its stead, will take the life of any animal, or what man will treat one cruelly?

So far we have considered man only in his relation to his fellow-men, or to the animal kingdom, but, as already stated, Theosophy teaches the interdependence of *all* Nature's children. Nothing in all her works lives for self alone. Nothing is single. Even the little dew-drop, that helps to swell the current of the rushing river, is the result of a union; the pollen of the mustard flower fecundates the ovary of the flower, and the result is union in a tiny seed. The sun does not clothe himself in an impenetrable mantle of darkness, but sends out his rays to all the planets of the solar system. But these rays, before reaching us, pass through and are changed in character by the earth's atmosphere, the result of this union being light and heat. Again, it is not light or heat or moisture alone which produces vegetation, but a union of the three.

No one will ask what this has to do with one's daily life, for each can see for himself that the man who feels at his heart this oneness in Nature, will endeavor to love all men and all things; will be in his little world like a sun, radiating light—and light means kindness, sympathy, gentleness, joy, mercy. He who believes this truth will not knowingly injure his fellow-man, will not drive a horse to death nor beat a dog, nor wantonly crush under his foot a worm. A homely illustration, you say; but daily life is made up of homely things. A poet once said: "I would not reckon among my friends a man who wantonly sets foot upon a worm." And, from the Theosophic standpoint, even a worm, or even the speck of sand clinging to it, has a place in the scheme of life.

Third: Theosophy helps in daily life because it gives each one of us something to do in the building up of character. Believing in reincarnation and the law of cause and effect, we know that day by day, by thinking and working for the common good in forgetfulness of self, we wear out some of the warp and woof woven of evil in the past, and weave for the future a new fabric of a color and texture corresponding to the nature of our thoughts and deeds. Believing this, man knows himself to be, not the victim of caprice, but absolute master of his own destiny. How different one feels when he believes this! No longer the grovelling worm, fearing and doubting all things, but lord of himself, lord of his own future, he feels within the power to be and do, the courage of one who knows that, no matter how long and hard the fight, in the end he shall gain the victory over self. Viewed from this standpoint, life, with its daily duties, is not such a homely thing after all. It may become, if one lives right, a thing of beauty.

Theosophy helps in daily life because it gives man the assurance that he is not a mere waif on the sea of chance, drifting about idly in the hope of reaching some port that he knows not of. Instead, he is an experienced mariner on the sea of certainty, and knows exactly what haven he and all his comrades are making for; and moreover, with him is a guide, whose "still, small voice" is ever telling him how to steer in order to reach that haven, and its name is Oneness with God. It is this definiteness of the teachings of Theosophy which is a practical help in daily life. We do not pray to a personal God in a far-off heaven to aid us in steering clear of the shoals and quicksands, but to the God within. Jesus said, "But thou, when thou prayest, enter into thy closet" (thy innermost being, thy very soul), "and when thou hast shut the door" (put aside all distracting thoughts and cares of the world), "pray to thy Father which is in secret" (hold close communion with thy soul), "and thy Father which seest in secret shall reward thee openly." Every high aspiration, every noble thought, every conquest of the lower self, will bring us nearer that union with the Divine Self which, when consummated, will make us perfect, "even as the Father in heaven is perfect." This is what Jesus meant when he said, "I and my Father are one." He had consummated his oneness with the God within, and was therefore Christ. How can anyone believing himself the Son of God, and therefore joint heir with Christ, fritter away his life in useless noth-

ings, or waste it in repinings, or fill it with hate, lust and crime?

Fourth: Theosophy helps in daily life, because it teaches us not to moan over a misspent past, nor to dream of a future in which we shall do great and noble deeds, but to live in the present. We all know how a traveller, scaling the heights of the Alps, is warned against looking backward; for though he may have climbed only a little way, one glance below at the danger he has passed will unnerve him, unfitting him for present perils and making him dread those which are before him. Is it likely that he will cross in safety some rough and jagged chasm in the mountain side, which requires a firm foot, a steady hand, a clear eye and a stout heart, if he is thinking regretfully of some failure of the past? Rather does the wise traveller concentrate all the powers of mind and body upon this peril that is just upon him; no thought of either past or future comes to him; he is living but in the present. The past is worthless, except for the experiences gained therefrom, which have become so much a part of him that every little cell of both mind and body is bringing him just the help he needs in his present danger. In the "Voice of the Silence," we read, "Long and weary is the way before thee, O disciple! One single thought about the past which thou hast left behind will drag thee down, and thou wilt have to start the climb anew." He who believes this will endeavor to waste no time in backward glances. The present is enough for him; each day brings its own work, its own self-sacrifice.

Fifth: Theosophy helps in daily life, because it teaches that this world, with its pleasures and pains, its joys and sorrows, is but an illusion; that our bodies are but shadows that live and vanish; that the real is within. What does it matter, then, how thick and fast the storms may come? What matter if poverty, ill-health, shame and disgrace are ours? All these cannot affect the man within. Of what moment is it *how* the storm may rage and the winds blow and beat upon us? There is within a place of peace and calm. He who endeavors to live purely day by day, unselfishly helping others; who endeavors each day to keep the even tenor of his way, performing all duties, great and small, no matter how irksome they may be; who does not fret and fume over the little cares of life; who endeavors to make the Self within his Ruler and his Guide; he it is who is able, when some rude shock comes upon him, to withdraw to that place of calm, and there find peace and comfort. Though he walks through

the valley of the shadow of death, he will fear no evil, for the God within is his rod and his staff. He who is able to say, when trouble comes, "I have deserved it, else it were not mine; therefore I will bear it patiently," has learned a lesson that helps him in his daily life; has learned a lesson that makes him a better companion, a more trusty friend, kinder, gentler, more self-sacrificing. Paul tells us not to "kick against the pricks." The "Voice of the Silence" teaches: "Chafe not at Karma, nor at Nature's changeless laws; but struggle ever with the personal, the transitory and the evanescent."

Sixth: Theosophy helps in daily life, because it teaches that no two men mount to heaven by the same ladder. Therefore you cannot judge of my work, nor I of yours. He who seems to us to be idle, may be doing more real good to humanity than we who are rushing about trying to keep ourselves forever busy. "He also serves who only stands and waits." Here, again, we learn charity; and not *only* charity, but magnanimity, a willingness to credit other people with as great a desire to do good as we have ourselves, although their work may be along different lines from ours. Moreover, Theosophy teaches that the ladder by which each man mounts is builded by himself, round after round.

Seventh: Theosophy helps in daily life, because it teaches that after all the turmoil and sorrow, hate and love, victory and defeat, the fleeting joys, the strivings and endurings—after all these comes *rest*. It is not all work. Nature has her periods of activity and of rest, and so has man. As the sculptor lays down his chisel and hammer after his day's work is done; so we, sculptors of our own lives, lay aside our tools for our much-needed rest, ready, however, to take them up the next morning, and begin work where we left off. The next morning may be a thousand years away, as the world counts time; but that matters not, for in this blissful rest, this calm repose after "life's fitful fever," nothing of what we have learned shall be forgotten. The soul assimilates its experiences, gains strength and makes ready for that time when it shall again inhabit a house of flesh.

What a cheering thought to the weary one is this thought of rest! What courage it gives him, what patience, what strength to endure, what power to struggle with the forces of evil! In the very hottest part of the battle, when foes within and foes without assail, and, his

strength well-nigh spent, he shrinks, despite himself, beneath the heavy storm of shot and shell, hope never leaves him, for he knows that "rigid justice rules the world," that what he has is his, that he shall not be tried beyond his power to endure, that after life's battle he shall rest. And so he struggles on; he rises and falls, and rises again; and, after a time—for every effort is a gain—the weak feet find strength, the trembling hands grow steady, the bowed head becomes erect, and the man stands among his fellows as calm and serene as the stately mountain peak from which the clouds have lifted. No matter how fiercely the battle may rage about him, he is undaunted; for he has caught a glimpse of the land of peace and joy that lies beyond this field of carnage; and, having seen, he is resolved to dare, to do, to be; to struggle on to the very end; and in all the noise and din of the battle, he sings a song of stern resolve: "I will not yield, altho' no aid be nigh." HATTIE RANDOLPH.

THE DIVINE MOTHER.

The heart of Humanity is the "Mother of God." It is that in us which can know God, which can reach to Him and respond to Him, that has the character of the Divine Mother. Until this Mother-heart of us is awake to the call of the Divine Self, we are in the night. But the ancients represented night as the nurse of the gods. So this "night" of us broods over the consciousness of us, and, when awakened, it is the Mother of God.

The wife of Jupiter is represented as both wife and mother; and we can see how the responding soul that knows God has this dual character. In its quality of recognizing or receiving the Divine Father, it has the character of wifeness; in its bringing forth or making manifest the Divine Father, it has the character of motherhood. Great souls, like Jesus and Buddha, portray for us these qualities of wifeness and motherhood, and reveal to us—*woman!*

LYDIA BELL.

ANCIENT RELIGIONS OF AMERICA—TOLTECS AND AZTECS.

THE TOLTECS.

(Continued from p. 25.)

THERE exists in the soul of the most undeveloped man a latent desire to transcend the finite and come into closer affinity with the Infinite. The pantheistic conception of God has evolved from the consciousness in the human soul of the mutability and transience of this life. Nature-worship is the first form of religion.

In studying the crude remnants of the religions of the ancient races of this continent, in comparison with the oriental religions, we find, as in the Vedic hymns, a searching after an Invisible Reality, whose visible manifestation is found in nature. The majestic sun becomes the type of stability and power; while the planets, as also our own earth, are regarded as aspects of at least a *relative* infinitude.

From a study of the history and traditions of the Toltecs and Aztecs, we find that, as the latter gradually overpowered the Toltecs, degrading ceremonialism took the place of spiritual religion. Human sacrifices to the gods supplanted the votive offerings of fruits, flowers and vegetables; while the soulful ritual of the Toltecs, with its beseeching litany to the "great god of plenty," was prohibited by the conquering Aztecs.

Clanigero, the most reliable historian of ancient Mexico, states that the Toltecs were the first nation mentioned in American traditions, and that they were celebrated for their culture and mechanical skill. In fact, the name Toltec became a synonym of "architect."

The more authentic history of these people is "written in stone," which modern archaeologists are deciphering. Traditionary legends, full of anachronisms, relate the wanderings of the Toltecs from the "North;" and state that, after journeying a century, erecting edifices and temples while en route, they at last reached the great Anahuac valley. Here they founded that interesting city of Tula, and established a dynasty which lasted four hundred years, and which was celebrated for the wisdom, knowledge and extensive civilization of the people. This was about 1000 A. D. They established schools of art, and colleges where philosophy and the ethics of their religion were taught.

The Toltecs were the most compassionate and humane of all the ancient races of America. The first duty of the parents was the early training of the children, religiously and morally. They believed that "cleanliness is next to godliness," and it was imperative that body and mind should be kept clean. The child was bathed each morning in cold water, and its mouth rinsed and purified. The mother taught the children that the Great Spirit heard the prayers of those who were of "pure heart, perfect and without blemish, like precious stones."

The Toltecs erected temples, in which they worshipped an "Unknown God," the Source of all life, light, heat and cold. The sun and moon were also worshipped.

Their altars were never stained by human blood. It was their belief that the highest duty they could pay to the Deity was to lead good lives. Universal brotherhood was the key-note of their creed, and they practiced it.

Quetzalcoatl, "the god of air," was deified by the Toltecs. He was credited with having taught them the arts of peace, and with having established a system of government and a spiritual religion. The legend that Quetzalcoatl, the "Fair God," mysteriously departed for a great country in the East and would return, rendered these credulous people less combative when Cortez, the conqueror, arrived, as they mistook him for their "Fair God." Quetzalcoatl was symbolized by the feathered serpent, and as the "white-bearded man" was represented with a mantle studded with crosses. Thus the cross and serpent were both used as symbols by these ancient people.*

Tlaloc, the "god of rain," was the most ubiquitous deity. He occupied many places, had many names and countless personifications. Rain, ever the desideratum of the Anahuac plateau, needed all the loving devotion of the faithful to persuade it to shower life and plenty upon the supplicating people. The abode of this god was represented as a paradise of flowers and verdure. He presided over the clouds and rain, and was the "world fertilizer." His symbol was the all-seeing, all-knowing eye; and his face was pictured as running with water. His right hand grasped the thunderbolt and lightning, while in the left he held a tuft of variegated feathers. The octave of color possessed great significance. His tunic of blue rep-

*The *Secret Doctrine* mentions the identity of these ancient symbols.

resented the spiritual domain where he reigned, while its border of gold symbolized the wisdom and power of the sun.

The Toltec prayer to Tlaloc was a lengthy litany, invoking mercy from this great god of plenty. The following lines are extracted from Sahagun's translation of this prayer:

"O, Lord, liberal giver of all things, Lord of freshness and verdure, Lord of sweet-smelling paradise, Lord of incense and copal! Alas, your vassals, the gods of water, have disappeared and lie concealed in their deep caverns, having stowed away all things indispensable to life! They have also carried away their sister, the goddess of substance! O Lord, have pity on us that live! The children are disfigured and yellow as earth; the very animals and birds suffer from dire want. * * * What have they done, that they should be so tried and should die of hunger? They have committed no iniquity; neither do they know what thing it is to sin; they have neither offended the gods of heaven nor the gods of hell. O Lord, invigorate the corn and other substances! Grant that the people receive this favor and mercy at thine hand!"

The Toltec conception of heaven was of a land of infinite rest and freedom from care, where existed perpetual sunshine and eternal spring. There the Indian corn grew and blossomed in perfection. Fear of drought and hunger never entered this blissful abode, but the inhabitants dwelt in the midst of sweet flowers, fruits and singing birds. Such a future life was deemed worthy of all the sacrifices and trials of earth-life.

The "Path of Death," where funeral ceremonies were conducted, was an arrangement of mounds, forming an avenue which led to the entrance of an immense pyramid. The remains of these mounds and pyramids are found in many places in Mexico and Central America. Sahagun informs us that the dead were buried with food and clothes, and their dogs—the latter to act as guides and defenders of the soul in its long journey. Nine circles had to be crossed, all these encompassed by a river, like the River Styx in Grecian mythology. On the banks of the river waited the faithful dogs, to help their master across.

THE AZTECS.

The first authentic history of the powerful Aztecs dates from 1160 A. D., when they departed from Azatlan, "in the North," continuing their pilgrimage, with frequent delays, until 1325, when, ac-

According to tradition, they found a rock in a lake, where, on a cactus branch, perched an eagle with a serpent in its mouth. Here, in obedience to a prophetic vision, they laid the foundation of their future capital, on the marshes of Lake Tezcoco, now the City of Mexico. Mexican currency bears the stamp of the eagle on the cactus.

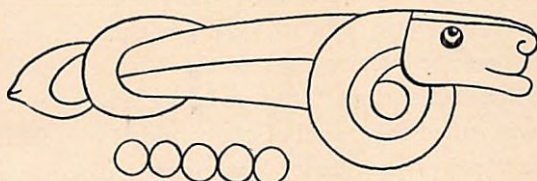
The Aztec representation of the Supreme Being was rather indefinite, as they believed Him to be invisible. They called Him Teotl-God, and other expressive epithets indicating His grandeur and power, as "The Source of Life," "The Embodiment of All." The evil spirit, the enemy of mankind, they called "Wise Nocturnal Bird," and they declared it appeared frequently to terrify and injure them.

They held that there were three places assigned to departed spirits. The souls of patriotic soldiers who died in battle, those who fell by the hand of an enemy, and women who died in child-birth, went to the House of the Sun, where they lived in perpetual delight. In the morning they hailed the Lord of Glory with hymns of praise, music and dancing, attending him in his journey to the meridian, where they met the souls of women, and then, with similar festivities, accompanied him to his setting. After four years of this glorious life, these happy spirits dispersed, and were transformed into clouds, or into beautiful singing birds, which could soar to the skies or under the earth, carolling and sipping sweets from the flowers. A pretty song-bird was to them the incarnation of all that was beautiful and pure.

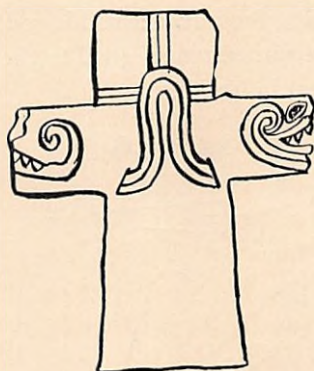
The Aztecs were believers in the transmigration of the soul. They thought the souls of nobles entered into happy birds or into the forms of favorite animals, while the souls of plebians took up their abode in beetles and unclean animals. The souls of those who were drowned or struck by lightning, or who died of heart disease, dropsy, or similar diseases, and the souls of little children and those sacrificed to Tlaloc, went to a delightful abode called Tlalocam, the residence of that God, and there were surrounded by everything that could contribute to happiness. In the vicinity of the Great Temple in Mexico was a place where, it was supposed, the spirits of children congregated on a certain day. But the veritable gate of Paradise was the entrance to an immense cavern on the summit of their highest mountain. Those buried in close proximity to this holy cavern would be at least near to everlasting delight.

The third place for departed spirits who died in other ways than

those above described was called Mictlan—hell—located in the center of the earth, and pictured as a kingdom of utter darkness, where reigned the god and goddess of hell. Here souls suffered no other punishment than that of absolute darkness.



AN AZTEC SERPENT SYMBOL.



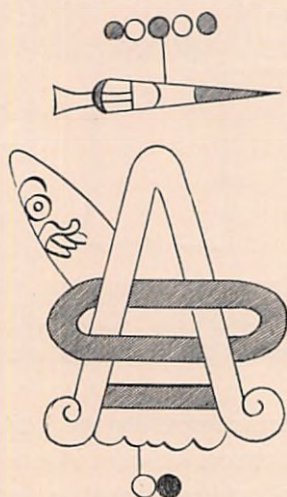
CROSS OF SERPENTS.

It is of basalt, 3 feet square. The Aztec sign *Coatl*, or serpent, was symbolical of the cyclical periods of the sun. This antique is in the National Museum of Mexico.

Crude symbolical pictures represented the Aztec idea of the creation of the world, the deluge, the confusion of tongues, and the scattering of the nations. They believed every soul on earth was destroyed by the deluge, save one man and one woman, who escaped in a boat and disembarked near a mountain called Colhuacan. This couple reared many sons, but they were all dumb until a dove communicated to them the different languages. Great confusion ensued, because not a brother could understand the language of the others. The Tlaecaltecas, one of the six Aztec tribes, believed that those who escaped the deluge were converted into monkeys, but gradually recovered the power of speech and reason.*

*The *Secret Doctrine* refers to the Aztec tradition as being a "very perfect account of the deluge."

After Teotl, the Supreme Invisible Being, there were thirteen principal gods worshipped by these ancient Mexicans. "Shining Mirror" was the first of this order. According to Clavigero, the idol representing this god always held a shining mirror in his left hand—symbolizing the truth that the gods saw reflected every action and thought of this world. Is it not a fact that the older races of this continent possessed many rays of the Divine Wisdom? Is it not a theosophic belief that "the gods see everywhere?" This special deity was called the "soul of the world," who felt and knew all things; the "god of providence," who could dispense all things; the "creator of heaven and earth," "the first Great Cause," "the Master of all things," whose will ruled the world. With intuitive knowledge of karmic law, they held that this god, who was endowed with perpetual youth, awarded much good to the just, and humbled the wicked with physical infirmities.



FACSIMILE OF ORIGINAL MEXICAN PAINTINGS

Preserved in the Selden Collection of Manuscripts at Oxford.*

Aztec mythology abounds in salient truths which no doubt influenced the lives of the people, notwithstanding their practice of human sacrifice (amounting, annually, to thousands of lives), as a propitiation to the gods.

* This beautiful symbol occurs constantly throughout the occult pictures in Kingsborough's Mexican Antiquities.

The myth of the regeneration of the world is curious. A goddess sent one of her sons on a perilous journey to the lower regions, to gain possession of a bone of one of those who had perished in the general destruction of the races. The order was that this fragment should be sprinkled with blood, and a human pair would spring from it to regenerate the earth. After a desperate effort, the son obtained the bone; but, in his exciting flight, pursued by all the demons, he fell and broke the bone! Gathering up the pieces, he escaped; and, returning to earth, obeyed the divine mandate, which resulted in the regeneration of the world. The breaking into fragments of that precious bone was, in the opinion of the Aztecs, the cause of the difference in stature of human beings!

The Aztecs had implicit faith in the efficacy of prayer. They knelt with their faces toward the East. Teotl-god was their most sacred word, and no one dared use it in vain, lest he risk the inexorable wrath of heaven. Therefore, anyone accused of crime was put upon oath. This ceremony consisted of the kissing of the hand after it had first touched the earth; and then solemnly invoking the Almighty in the words, "Does not our God see me now?"

A. H. T.

[To be Concluded.]

If, rid of the body and what is called incorporeal, we attained to the greatness of Christ, we would advance to infinite sanctity, even to an understanding of the Omnipotent, in some way, and to a knowledge of the unknown.

CLEMENS ALEXANDRINUS, *Stromat*, V., 5.

THE DREAM CONSCIOUSNESS.

WE have each in our bodies a great central axis of nervous matter, ending in the brain, and from this a net-work of nerve-threads radiates in every direction. Through the brain all physical impressions must pass, and one peculiarity of the brain is the remarkable tendency to repeat automatically vibrations to which it is accustomed to respond. It is not alone through the physical brain that impressions may be received, but also through the etheric brain—really no less physical than the other, but composed of matter finer than the gaseous. Another mechanism that must be taken into account is the astral body, with its astral vehicle, still more sensitive to external impressions. The astral body is the connecting link through which the Ego collects experiences from physical life. It is more readily influenced during the sleep of the physical body, as it is in this vehicle that the Ego functions during sleep. These different mechanisms, the physical, etheric, astral and mental brains, are, in reality, only the instruments of the Ego.

The control which the Ego has of his various instruments is naturally due to his stage of development. The average man, having little or no control either of his mind or his passions, is swept hither and thither by the astral currents surrounding the earth. It is a well-demonstrated fact that the thoughts or ideas which occupy the mind just before going to sleep, greatly influence our dreams. "We find that the great force called thought has scientific relations, correlations, and transmutations; that its vibrations project themselves in waves through the ether, regardless of distance and other sensuous limitations; that they strike unisons in other minds and make them vibrant; that they relate themselves to like and are repelled by the unlike; that their silent, though forceful, impact makes a distinct impression; in fact, that they are substantial entities, in comparison with which gold, silver and iron are as evanescent as the morning dew," says Henry Wood.

The physical body is but a vehicle of the real man or Ego; and while it is permanently cast aside at death, it is also temporarily cast off each night when going to sleep, and the Ego, in its astral vehicle, slipping out of the physical body, is able to function on other planes

of consciousness. The astral body roams about the astral plane—the region of the universe next to the physical—enjoys its own mental activities, and, receiving impressions through its astral covering, changes them into mental pictures. Thus a man gains knowledge out of the body and may impress it on the brain as a vivid dream or vision.

"The world of dreams is our real world whilst we are sleeping, because our attention then lapses from the sensible world." Conversely, when we wake, the attention usually lapses from the dream world, and that becomes unreal. Most people, probably, have had dreams which it is hard to imagine not to have been glimpses into an actually existing region of being—perhaps a corner of the "spiritual world." And dreams have, accordingly, in all ages, been regarded as revelations, and have played a large part in mythologies and in creating themes for faith to lay hold upon.

The "larger universe," then, which helps us to believe both in the dream and in the waking reality which is its immediate reduction, is the *total* universe of nature *plus* the supernatural. The dream holds true in one-half of that universe; the waking perception is the other half. Even to-day dream objects are among the realities in which some "psychic researchers" are seeking to rouse our belief. "All our theories—not only those about the supernatural, but our philosophic and scientific theories as well—are like our dreams in rousing such different degrees of belief in different minds," says James. There are many romances, written by prominent novelists, with the dream consciousness as the theme. In Bulwer Lytton's "The Pilgrims of the Rhine"—that romance in which the German student is endowed with such marvelous dream consciousness that the normal conditions of sleeping and waking are reversed—his true life was lived in what we call sleep, and his life of wakefulness was uneventful. "Peter Ibbetson," in Du Maurier's beautiful romance of the dream consciousness, describes how he learns to "dream true," and his real life is lived during the sleep of the body. In the book "Dreams," by Dr. Anna Kingsford—in which she gives her own experience of instructions received through the dream consciousness—she says: "At the time when many of the most vivid and remarkable visions occurred, I was following my course as a student at the Paris Faculty of Medicine, preparing for examinations, visiting hospital wards as dresser, and attending lectures. There was a singular

coherence and sustained dramatic unity observable in these dreams, as well as the poetic beauty and tender subtlety of the instructions and suggestions conveyed in them. The soul has a two-fold life, a lower and a higher. In sleep the soul is liberated from the constraint of the body, and enters as an emancipated being on its divine life of intelligence." Dr. Kingsford states that the frame-work and details of the poem entitled "A Discourse on the Communion of Souls," "The Perfect Way," "Dreams," and other stories, have all been received through the dream consciousness, these dreams having been put down as soon as possible after waking, in Dr. Kingsford's diary.

The Bible, particularly the Old Testament, is full of instructions given in visions and dreams. There were the schools of prophets, the seers, the magicians, the Chaldeans, the astrologers, the soothsayers and interpreters of dreams. We remember the story of the dream of Nebuchadnezzar, king of Babylon, who, forgetting his dream, required it of the Chaldeans by promises and threatenings. They, acknowledging their inability, were judged to die, when Daniel, the young Jewish captive, having "knowledge and skill in all learning and wisdom and an understanding in all visions and dreams," was brought before Nebuchadnezzar. Daniel gives the dream and the interpretation thereof to the king, and is made by Nebuchadnezzar "the master of the magicians."

In the New Testament are many interesting illustrations in regard to the dream consciousness. Claudia, the wife of Pilate, wrote to him, when he was sitting in judgment on the Christ, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." Peter and John, at Christ's command, go to seek a place for the "Last Supper." To the master of the house Peter said, "I have a message for thee. This is my message, 'where is the guest chamber, where I shall eat the passover with my disciples?'" The man answered, "'Tis the word I received in my dream. Lo, I have prepared the chamber, and it is ready. Follow me."

Emerson says: "In our definitions we grope after the spiritual by describing it as *invisible*. The true meaning of spiritual is *real*." Porter tells us, in Intellectual Science: "We cannot understand sleep as a state of the soul, without considering the corporal conditions which attend it. In order to interpret it psychologically, we must

first examine it physiologically. In sleep, physiologically, mind, the organs of perception, and the nerves connected with them, are comparatively inactive; the soul can no longer control the organs of sense and of locomotion; the soul loses in a very great degree its power to direct these organs. On the other hand, it is certain that the nutrition of the brain and the whole organism is greatly augmented in sleep, and that sleep is even essential to restore the waste of material which wakefulness occasions. Sleep is more absolutely indispensable to the restoration of mental activity, than to that of any other human function." The activity of the soul continues during sleep. Every dream involves some form of this activity. There are many dreams which we do not recall, but if, on awaking, we lay hold at once of the thread which is in our hands, we can trace backward through the maze of even a succession of dreams. The representative power of the soul is that which is especially prominent in sleep. There are many cases of dreams in which single steps, or parts of a series of steps, in reasoning, are taken surely and correctly. Difficult mental feats, such as the invention and arrangement of materials of an argument, the creation of poetry (even to the selection of rhythmical words), the composition of sermons and addresses, have been successfully performed in dreams; difficult problems in mathematics have been solved; new and ingenious theories have been devised.

"We have evil experiences in dreams as well as good. We should therefore train ourselves so as to awaken directly we tend to do wrong. The Lower Manas is asleep in sense-dreams, and the animal consciousness being then guided toward the astral light by Kama, the tendency of such sense-dreams is always toward the animal. If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations," says H. P. B., in "Secret Doctrine."

There is inherent in mankind the power to communicate thoughts to others independently of objective means of communication. There is every reason to believe that the souls or subjective minds of men can and do hold communion with one another, when not the remotest perception of the fact is communicated to the objective or physical intelligence. Facts recorded by the Psychical Research Society have demonstrated the proposition. The subjective mind or soul is

ever awake and active during the sleep of the physical body. "The night of the body is the day-time of the soul."

Du Maurier, in speaking of the dream consciousness, says: "Evidently our brain contains something akin both to a photographic plate and a phonographic cylinder, and many other things of the same kind not yet discovered; not a sight or a sound or a smell is lost; not a taste or a feeling or an emotion. Unconscious memory records them all, without even heeding what goes on around us beyond the things that attract our immediate interest or attention."

The first initiation is given the chela or disciple by the Master during sleep, and on the lower mental plane are seen many chelas at work in their mental bodies, while the physical body is wrapped in deep sleep. In speaking of the Ego as functioning on the astral plane, the astral being the next grade of the universe, we must remember that astral matter interpenetrates every atom of physical matter; that we live, breathe and are surrounded by astral matter, and the things of that plane are only invisible to us because of our inability to respond to its finer vibrations. So with the mental plane, it being of a still finer rate of vibration. By purification of the body and of our thoughts, bringing them under the complete control of the will, which is the power of the Ego, the Ego can function on these different planes of consciousness, and will be able to respond to the higher vibrations of these subtler planes without the link of consciousness being broken.

MAY BARLOW BARBER.

T. S. ECHOES.

REPORTS OF BRANCHES.

A BRIEF HISTORY OF GOLDEN GATE LODGE.

In the fall of 1883, the first meeting in the interest of the Theosophical movement was held in Oakland, and the Theosophical Society of California was then and there formed, with Theo. G. Ed. Wolleb as President and A. S. Winchester as Secretary. Mrs. Winchester, Professor A. Van der Naillen, Thomas Docking, M. D., and two others made up the membership. Meetings were held twice a month at residences of members, whose number had increased, in 1884, to twelve.

A branch, called the "Society for Theosophical Research," was formed in 1884, in San Francisco, and held meetings for about a year, when it ceased to exist. A few public meetings were advertised and held under the name of "Theosophical Conversazione."

The Headquarters of the T. S., then in Bombay, was apprised of the existence and struggle of the T. S. in California, and asked for information and instruction—which, however, were not sent. But assistance was given by Mr. A. P. Sinnett, and by the branches of the T. S. in Rochester and St. Louis. In fact, it is due to the advice of A. P. Sinnett that the first Theosophical organization on the Pacific Coast was formed.

In 1884, when the membership was reduced to a few persons, a re-organization became necessary. A charter for the "Golden Gate Lodge of Theosophy" was applied for by Martha Bangle, Montague S. Levenson and Theo. G. Ed. Wolleb, and was obtained in 1885, after many delays. Regular meetings were held for months, attended by the President and the Secretary, who thus kept the link unbroken. At last, perseverance began to tell, and in 1887 we numbered twelve members, called "the twelve apostles of Theosophy." Meetings were held in East Oakland, at the residence of our now departed sister, Martha Bangle. The spirit of harmony and brotherhood and the feeling of solidarity which prevailed at those early gatherings have seldom been equalled in the meetings of later years.

At that time, most valuable aid was rendered Golden Gate Lodge by instructive letters from A. Cooper Oakley, of Adyar, then Secretary of H. P. Blavatsky and editor of the "Theosophist." Jasper Niemand and A. P. Sinnett also assisted. Public meetings were held alternately in Oakland and San Francisco; but eventually, in November, 1888, the seat of the lodge was transferred to San Francisco, which was deemed a larger field of action.

Thus the staunch ship of Theosophy, directed by unseen Intelligences, and manned by a devoted crew, was launched and navigated on the rough sea of prejudice, to sail, occasionally, dangerously near the narrows of selfishness; but the motor-forces, Devotion to the Cause of the Masters and Perseverance, with the compass Truth, will yet lead us to the ultimate haven of Attainment and Peace.

THEO. G. ED. WOLLEB.

SAN DIEGO, CAL.—The H. P. B. Branch, which has been quietly continuing its work under many difficulties, has taken new life and energy since the arrival of Miss Marie Walsh, our Pacific Coast Lecturer. The evening after her coming, she was greeted at the Branch room by the members and friends of H. P. B. Branch, who tendered her a very pleasant reception. The following Sunday, she lectured to a large audience. Each afternoon she has been giving informal talks and answering questions, sometimes at the Branch room, and sometimes at the home of some member. Besides this, she has given a lecture, with illustrations, nearly every evening. Last Sunday there was a lecture to a crowded house on "The Esoteric Christ," which was enthusiastically received. Many of those who attended were church members, and wishing to have their friends hear the lecture, they have appealed to the Branch to ask Miss Walsh to repeat it in a larger hall before she leaves San Diego. Meanwhile, a beginners' class has been started, and a plan of work mapped out for us. Miss Walsh's coming at this time has given us just the impetus we needed.

H. P.

LOS ANGELES, CAL.—Since our last report to MERCURY, Harmony Lodge has been confronted with new difficulties, but our little band of workers is again on a smooth path. We continue to have good audiences, and our study class remains a source of interest. We look forward with great pleasure to the arrival of Miss M. A. Walsh, and hope we can keep her with us several months. On August 26th, Charles Valiant passed away. It was a sad loss to the Society, as Mr. Valiant was one of our most earnest workers. He left this life as calmly and contentedly as he would have sought rest after a day's duties. Recently, he had often expressed the hope that when he returned he might be able to devote his whole life to the cause of Theosophy. His body was cremated.

S. M.

TOLEDO, OHIO.—The syllabus of study for the coming season of the Toledo T. S. is being arranged, and will soon be under way. The small audiences which have attended during the summer will no doubt be augmented as the weather grows cooler, and then we hope to report greater activity. During the summer, articles from Mrs. Besant and others have been read and discussed. Much interest is felt in the reports of branches appearing in MERCURY, and help and encouragement derived therefrom.

K.

SEATTLE, WASH.—Ananda Lodge is still progressing, notwithstanding the warm weather and the unusual attractions in the way of religious revival meetings, and spiritualistic, therapeutic and socialistic circles. Fearing that the slim attendance during the summer months might be due to dereliction of duty or want of effort, two special business meetings were held, in which matters of vital interest to the welfare of the Lodge were freely discussed. The vigor of Ananda Lodge was shown in the philanthropic and altruistic spirit pervading its membership. After careful inquiry as to the best methods of preparing Sunday evening papers and conducting public meetings, it was decided to pay more attention to propaganda work in future, and as soon as

practicable, committees will be appointed and the work outlined. Wednesday evening meetings are devoted to business and to study. The little manual, "Man and His Bodies," has been completed, and we have now taken up "The Ancient Wisdom." Friday evenings are devoted to the "Secret Doctrine," where, at one time, we plunge into the most subtle metaphysics, and at another enter realms philological, viewing with ever-increasing interest the imagery, eloquence and spirituality of Aryan thought and expression. At our Sunday evening meetings, effort is made to interest the public, by papers or lectures upon themes tending to explain and spread the Theosophic teachings.

NETTIE S. CLARK, Sect'y.

SAN FRANCISCO, CAL., Sept. 20th.—Golden Gate Lodge has continued, since our last report, to keep up its various lines of work with more than its usual interest. Our Lotus Circle has increased in numbers. We have also received a new member into our Branch. We are learning that our work calls out all our energies, and develops all our faculties, and its magnitude grows on us as we advance. We are trying to do the best we can under our circumstances and conditions, leaving the result with the Good Law. We have had, during the past month, the following public Sunday evening lectures: "Inspired Lives," by Mr. Neilson; "Have We a Soul?" by Mrs. Best; a Symposium, by Miss Brockman, Miss Brodie and Mr. Walters, on "The Web of Destiny"; and "Mohammedanism," by Mrs. Barber.

CHICAGO, ILL.—The Chicago Branch reassembled Wednesday evening, September 7th, after two months' vacation. We were very glad to have Miss Stevens with us again, quite recovered from her recent illness. An old member of the Branch, Dr. E. A. Hill, passed out of this life in August. He had been in delicate health for several years, and consequently was not regular in attendance; but nevertheless he was always faithful in spirit and purpose. The President of the Chicago Branch officiated at the services for the dead, according to the Theosophical ritual. The body was cremated.

At present we are continuing the study of "The Ancient Wisdom," but a committee of three has been appointed to arrange the winter's program in detail. The Brahmacharin is expected to pass through the city in a few days, en route for California; but we are not to have a long visit from him for some time. We have not fairly started the season's work, as the members are not all at home or ready to settle down to regular attendance. But we look forward to activity this winter, and hope for a steady growth in all directions. The Chicago Branch congratulates MERCURY on its new dress and fresh pages. Beauty is a great factor in education, and a fair exterior promises well. In truth, it often is merely a cover of darkness, in this valley of shadows. But with our Messenger it will be the light from within that shall illumine the outer leaves.

P. G. K.

OAKLAND, CAL.—On Monday evening, September 5th, 1898, there was a little gathering at 1101 Washington street, for the purpose of organizing a

Branch of the Theosophical Society in this city. After the usual preliminaries, the organization was effected, with fourteen charter members. The following are the officers elected for the first year: President, Mr. Frank H. Brooks; Vice President, Mrs. E. C. Gilbert; Treasurer, Mrs. Katherine Renken; Secretary, Dr. A. S. Brackett. Mr. W. J. Walters, of San Francisco, was present, and upon invitation addressed the Branch, giving a brief history of Theosophy on the Pacific Coast. He said we should consider it a privilege to be able to participate in the greatest movement of this nineteenth century. He outlined a plan for future study. The Branch feels grateful for his helpful suggestions. After adjournment, those present remained for over half an hour exchanging congratulations because of the successful inauguration of Oakland Branch of the T. S.

A. S. BRACKETT, M. D., Secretary.

OBITUARY.

There is a vacant chair at the Los Angeles Headquarters, and the members of Harmony Branch miss from their midst one of their most earnest members, Charles F. Valiant, brother of George F. Valiant, Vice-President of the Branch. After a short illness, he passed to the other life Friday evening, August 26th. Mr. Valiant, from the time he became a member of the Branch, had been in feeble health; nevertheless, he was seldom absent from the meetings, his regular attendance under such unfavorable circumstances being particularly noticeable. He often spoke of the comfort and help the Wisdom Religion had been to him, and of his desire to further spread its teachings for the benefit of humanity.

The funeral services were conducted at Rosedale Cemetery, Mr. Oscar Taylor officiating. The body was cremated.

VIRGINIA A. MOON.

BOOK REVIEWS.

MAGAZINES.

The Theosophist, (August).—This number opens, as usual, with "Old Diary Leaves." In these articles, written by one who was so closely associated with H. P. B. as Colonel Olcott was, we get a most natural pen portrait of that great personality. Our President also reveals to us the emotions by which his heart was torn during those tempestuous days when the Theosophical Society was in its infancy. It would be well for us to follow his example, when we meet with unkindness in our work, and ask ourselves what we are working for—whether for the praise or the gratitude of men. "Miss Edger's Indian Tour Lectures" continue, the fourth lecture being upon "The Theosophic Life." "Fragmentary Thoughts," by H. Seakav, contains much useful advice on the subject of meditation. "Theosophical Axioms Illustrated," by W. A. M., gives the axioms accepted by the Theosophical Society as follows: "That the ultimate Deity is impersonal and incomprehensible. The essentially divine nature of man. The unity of all manifested nature, from the highest gods and worlds to the microscopic dust and infusoria. That there are divine orders of intelligences, hierarchies of spiritual beings higher than man. The spiritual basis of physical life, and the consequent unity of all nature on every plane of life. That spiritualistic phenomena, of whatever kind or character, are the expression of facts in nature. That there are an extended series of reincarnations, or cycles of rebirth, which apply to man and all below him. The law of causation, with its infinite concatenation of effects, more particularly as it applies to man as a moral agent. And lastly, that there are other states of consciousness than those which are manifested through the physical organs of thought and sensation." These give us a good short answer to the question, "What is Theosophy?" H. F. Kessal writes an unusually strong article on the now popular subject of "Mental Healing." T. G. O. Tepper gives a fine scientific analysis of "Food, its Nature and Influence on Man and the World at Large." "The Clairvoyant Faculty in Animals," by P. J. G., gives several illustrations of susceptibility of animals to influences not perceptible to ordinary individuals.

The Vahan, (September).—G. R. S. M. gives a very learned negative answer to the question "Does Plato teach the theory of metempsychosis?" He also answers very satisfactorily the question whether Buddha was justified in leaving his wife and child, and throws new light on some of the "dark sayings" of Christ. He says that if Buddha married, his wife must have been one attached to him by nothing short of the bonds of adeptship or discipleship, and so with his son. We cannot suppose that he broke the moral law of duty to them. It is impossible for us to understand the relationship of those two great souls, and to apply to it our "paltry ideals of marriage." A. A. W. is

very practical in answering a question about the attainment of Mukti—the Deliverance. He says that to break from every tie to earth would be, for most of us, a cold and undesirable state. "At present earth has much which is delightful—needful for our experience; let us honestly confess it, only lifting our hearts in rare hours of contemplation to the time when the power within us shall grow strong enough to break through all which holds us back, and we shall pass triumphant to the new life of the new world which awaits us." He also says, in reply to the question "Does a great statesman bear the Karma of his political actions himself?", "Everyone must bear the Karma of his own actions, political or otherwise."

The Prasnotara, (July), contains a report of the opening of the new Hindu College at Benares on the 7th of July, "in the good old Aryan style," and with sixty-five students on the roll. There are three Sanscrit teachers and two for mathematics. Dr. Richardson is the principal of the college, and teaches science and English. Attached to the college is a library and reading room. The college is under the auspices of the Theosophical Society. This number also contains the "Quarterly Reports," which show that good work is being done by the Indian Section.

Theosophy in Australasia, (August).—The Outlook notices new scientific proofs of the prehistoric existence of Lemuria. "Heredity and Personal Responsibility" is a well-written article by M. A. W. From "Notes and News," we learn that it is not yet decided whether our zealous and learned brother, Dr. Marques, will accept the position of General Secretary to the Australasian Section of the Theosophical Society.

The Brahnavadin, (August), contains, as usual, an editorial which is a clear exposition of the philosophy of the Vedanta. The subject in this number is "Samsara and Freedom." The Sanscrit word for moving forward and backward is Samsara. It is here used in the sense of going from birth to death, and again from death to rebirth, which makes the circle or wheel to which we are bound by our desires. This is the network of Maya, in whose meshes we are caught and securely held until we free ourselves by ceasing to cling to the things of the outside world. Only by giving up every object of desire can we gain our freedom in the sense in which the word is used by the writer. To attain this state of non-attachment is the chief end of all the Vedanta. "Achit, or Non-Ego", by Koundinya, is the continuation of another very abstruse study of the Vedantin idea of Avidya. The bewildering complexity of the different schools of philosophy on this subject is very confusing. Achit is one of the points in the triangle, of which Chit is the opposite, and Ishwara is the apex. Of Achit, the Adwaitin says, "We only know it as the seat of mutability and nothing beyond." Again, "He admits the substantial reality of Achit, and at the same time distinguishes it from that which is absolutely real." "This Achit is therefore unreal in the same sense in which Brahman is real. Neither is it unreal like illusion, for it has a phenomenal existence as real as Isvara." Nothing short of a close study of these articles can make their meaning clear. "How to be a Real Master" is

the reprint of a lecture by Swami Ramakrishnananda. This is a simple and interesting discourse on the subject of mastering the desires, and the only way to accomplish this is by following in the footsteps of a real Master.

The Light of Truth, (July).—Besides the usual translations, this number contains a fairly good article on "God and the World", which contains the following definition: "Religion," says Count Tolstoi, "is a certain relation established by man between his separate personality and the endless universe, or its Source; morality is the perpetual guiding of life which flows from this relation."

The Dawn, (June).—"Have Animals Mind Consciousness?" is the continuation of the previous article on "Mind in all Animal Life." We must not compare animals with the highly developed man, but with the most uncivilized races of Africa, Australia, etc., and this will show us that "some of the lower animals have even higher mental capacities than man. They have a systematic organization, with leaders and commanders whose rule is more or less despotic." Many interesting illustrations are given to prove that "the assertion that consciousness is to be found only in man, is totally unscientific and contradictory to the laws of organic evolution." "Progress from the Evolutionist Point of View" points with a good deal of force to the common error that all change is evolution, and lays much stress upon the fact that change is also death.

The Astrological Magazine, (June), contains a long editorial on "Our Third Year." The interesting table of contents is as follows: "Important Astrological Points"; "Dark Solar Spots"; "Avastar or Planetary States"; "Cycles of Years"; "Ancient Medicine", etc.

Sophia, (May, June, July, August).—We are more than happy to welcome our Spanish sister *Sophia* again after an absence of several months, caused by mail restrictions. The last number contains a continuation of the translation of "The Esoteric Character of the Gospels" by H. P. B. "Genesis," by Senor Soria, is still continued, and holds our interest in its original problems. "The Sankhya Philosophy," by Mr. Keightley, is also continued. "In the Twilight" is a reprint from the *Theosophical Review*. Number 7 contains, besides the translations, an original article on "What is the Attitude of Theosophy Toward the Present Social Problem?" by Micromega. Number 6 has the conclusion of the translation of "Spiritualism in the Light of Theosophy" by the Countess Wachtmeister, and an original paper on "Is Religion Indispensable to the Emancipation of the Working Class?" by Kunti. Number 5 contains an article on "The Voice of the Silence" by Jose Melian, and a translation of Mrs. Besant's article on "Prayer", besides the continued translations.

Revue Theosophique Francaise, (August), contains an article on "Man and His Bodies," by Mrs. Besant; also "The Christian Mystic Saint Theresa", by D. A. Courmes, and "Gods and Forces" by Guymiot. "Occult Varieties," by Evelyn Pyne, is a very bright story on "A Fine Right Hand." The translation of the *Secret Doctrine* is continued.

Teosofia, (August), contains a paper on "The Moral, Philosophical and Scientific Proofs of Reincarnation," by Dr. Pascal. The translation of "Scientific Corroborations of Theosophy" by Dr. Marques, is continued to the twenty-first page of that valuable work.

Philadelphia, (July).—We are happy to offer our congratulations and best wishes for the success of this new venture in the Theosophical field of labor. It is the organ of the Argentine branch, published in the Spanish language, at Buenos Ayres. The first number is in every way excellent and above criticism. It contains a short editorial, an article on "The Theosophical Society" by Lanu. Also the reprint from *Sophia* of a lecture by Mrs. Besant on "What is Theosophy?" an article on "Death," by Nemo, and much other interesting and original matter.

Die Uebersinnliche Welt, (July).—Organ of the Sphinx Society in Berlin, which deals more with the phenomena than with the philosophy of the occult. This number contains "The Magic Element in Natural Science," by Dr. Du Prel; "Occult Multiplication of Natural Forms," by C. A. Hager; "The External and the Spiritual Working of the Human Body," which is the report of a lecture given by Max Rahn before the Sphinx Society; and a report of the Third Congress of the Association of German Occultists.

Mind, (September).—With the present number, this excellent magazine completes its first year and its second volume. The table of contents is, as usual, varied and interesting.

Immortality, (Number 1).—Every month brings to us new periodicals devoted to advanced thought. The most attractive in appearance of those before us is the new quarterly magazine, *Immortality*, which is published in Chicago, and officially endorsed by the Psychical Club of that city. Its cover is beautiful, both in the execution and in the suggestiveness of its design. It is printed in black on a ground of gold color, and represents the sun rising over a sea of water lilies.

The Theosophical Review, (August).—Among other interesting matter, the "Watch Tower" notices a new process which may result in manufacturing meat without animals. This would indeed be a great step in advance. Mr. Mead continues his admirable articles on "The Sibyl and her Oracles." "The Modern Divining Rod," by Ivy Hooper, gives the report of the Society for Psychical Research on the result of an inquiry by Professor W. F. Barrett into the phenomena of the divining rod. He "cites one hundred and forty cases of the successful use of the divining rod, and these in many instances where expert geological advice failed," and yet he "does not assert that he has proved the existence of a *reliable* power to discover hidden springs and minerals." "The Christian Theosophist," by Mr. Fullerton, is continued. In closing he says: "The Religion of Humanity has been disclosed. It meets all needs and wants; it furnishes every motive and every consolation. As Christian Theosophy it unites all truth with all fervour, and, like honey out of the rock, has the strength of certainty with the sweetness of comfort." "The Fratres Lucis," is the first of an interesting series by Mrs. Cooper-Oakley on

the Order of the Knights and Brothers of Light, which was one of the most important mystical orders of the past century, and was governed by "Unknown Heads." Among its members were Lord Lytton, Eliphas Levi, Swedenborg, and many other eminent mystics. The writer has a valuable manuscript, which, translated into English, now appears for the first time in print, and will be most interesting to all students of Theosophy. "Problems of Religion," is the first of another new series by Mrs. Besant. She divides the subject into five problems—the nature of God, the growth of the Soul, freewill and necessity, prayer, and the atonement. This article deals with the nature of God, from the point of view of occultism and Eastern pantheism.

Theosophic Clippings, (July), the organ of the New Zealand Section, is a bright little pamphlet of sixteen pages.

We have also to acknowledge receipt of *Rays of Light*, from Ceylon; *The Theosophic Gleaner*; the *Hindu Boys' Journal*; *Chicago Vegetarian*; *Self-Knowledge*; *The Temple*; *The Flaming Sword*; *Hope*; *Success*; *The Christian Life*; *The Pacific Unitarian*; *The Berean Herald*; *The Altruist*; *The Woman's Tribune*; *The Exodus*; *The Realm*; *Voice of Labor*; *Human Nature*; *The World's Advance Thought*; *The Religio-Philosophical Journal*.

PAMPHLETS.

Sorrow and Evil, its Cause and Cure. (Lecture by Annie Besant; MERCURY SERIES, No. 1. Price 5 cents.)

None of Mrs. Besant's writings have made a deeper impression or been more widely quoted, than this lecture now published in a dainty, convenient form. It is just the thing to slip into one's pocket and read in the odd moments of a busy life. It touches the very root of all our sorrow, and shows us how to find consolation in every grief. There is but one way, and it is made very plain in these pages, written in Mrs. Besant's beautiful, incisive style, that cuts its way into our befogged intellects like a veritable two-edged sword, and we wonder that all the deep, confused problems of our life, all the agony of our griefs, were not, after all, what we thought, but only the experience of life, common to all. In this little booklet, Mrs. Besant throws the searchlight of her illumination on that stumbling block in the way of so many—the origin of evil—and thus answers so many questions that are always coming up to trouble us—questions in regard to the helpless, hopeless misery that we may see all about us, if our eyes and hearts are open to the sorrows of others. The best of all is, that she shows us a way out; for there *is* a way out of sorrow and evil, into light, joy and peace, which is the life eternal.

Proofs of the Existence of the Soul. (Lecture by Annie Besant; MERCURY SERIES, No. 2. Price 5 cents.)

This little pamphlet of thirty-four pages is a lecture reported for the "Progressive Thinker," Chicago. It is in Mrs. Besant's most practical, yet eloquent style. In all our literature, we have nothing better adapted to the minds of inquirers. It is so inexpensive as to come within the reach of all. Every branch would do well to keep a supply in stock, as it is through these simple

means that the truth is handed down to those who are seeking, and yet wavering timidly on the threshold of Theosophy, not daring to take a bold step and enter. A neat little pamphlet, which contains the very essence of the "Secret Doctrine" (the latter being beyond the purse and even the understanding of the masses), such as this is, will in many cases furnish the opportunity for taking that first step out of the narrow conventional life that is so hard to escape from, into the clear light of truth.

"Some More Philosophy of the Hermetics," by the same author as "Some Philosophy of the Hermetics"—Alliance Publishing Co., New York City. Price, \$1.50.

These remarkable essays are difficult to review. At first reading, they seem sensuous and material, but closer scrutiny reveals the mystic, the philosopher. Truly do they express the motto of the book, which runs as follows: "Thus we speak; interpret you who can." But, even for those who cannot interpret them, these essays make delightful reading, and afford much food for thought. In them blend the qualities of Emerson, of Ruskin, with a touch of Trismegistus; and in all there breathes an intensity of life aglow with tropical fire. The essay on "Woman" is one of the finest in the book. We quote the following typical passage: "When woman reaches full consciousness, O man! tremble at your joy! When the girdle of Venus is taken from her hips and twined about her brow, O man! beware of too much happiness! In the old time, Aphrodite stole in to sup with thee, and afterward to twine herself about thee, as the ivy hugs the oak. But to-morrow, from early dawn to dusk, she will gleam here and everywhere, defying light with the flash of her individuality—on ship deck, in the mart of trade, mid books, touching all things with herself, till the world burns and your own eyes smart." The lover of oriental philosophy will delight in the essay on "Nirvana." The author laughs at the common idea of Nirvana as a state "akin to the hypnotic trance—a placid placidity whose calmness is that of a dead desert,"—and paints this transcendent phase of being as *motion itself*, giving as illustrations "that the still fixedness of the stars means terrific speed; that the bird, calm on the wing, is quivering with an invisible velocity." But we might quote pages, and then not do justice to this unique book. The essays, thirty-two in number, touch many chords of life. "Prayer," "The Law of Rhythm," and "Alpha and Omega" are among the most beautiful.

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